CHRISTIAN STATESMAN

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SAN FRANCISCO THEOLOGICAL SEMINARY Alcove Case Shelf

The Coronation Day

ON the thirty-first of May many Christians will celebrate the nineteen hundred and fortieth anniversary of the ascension of Jesus of Nazareth to the throne of the universe. Ascension Day was his coronation day. On that day he became the ruler of the physical universe, the spiritual head of every saved soul, the organic head of every home and church and the suzerain of every civil ruler of the world. "We see not yet all things put under him," but then began the task of bringing into moral subjection to himself the race and all its varied life.

Moral government seems to be the slowest thing to evolve in all the development of man. The reason is not far to seek. It must wait upon the individual regeneration of a sufficient proportion of the race and the growth of their understanding of it before it can exist or function. Jesus Christ in his exaltation can chastise, punish, and destroy men, churches and nations. He has done it. He is doing it. But even he waits on the slow process of evangelization, regeneration and the comprehension which grows out of the experience with trial and failure before he can be voluntarily acknowledged "King of Kings and Lord of Lords".

Yet that event is approaching. Many are beginning to realize this process as did Lowell when he wrote:

"I watch the circle of the eternal years
And read forever on its storied page
One lingering roll of wrong and blood and tears
One onward sweep of truth from age to age."

It is regrettable that Ascension Day has not bulked more largely in Christian thought and the calendar of the churches. The kingship of Jesus is as vital to the world as his redemption, his lifegiving function, or his pre-eminence in the home or the church. The festivals of the church calendar are a wise pedagogic method of emphasizing the facts in the career of the Son of God and their bearing on human redemption. Though they be not of Apostolic origin few will deny the Holy Spirit's guidance of the church in establishing them. Certain it is that Christmas has kept the thoughts of men hard up against the fact of the incarnation. Easter has done the same for the resurrection. If it were generally and intelligently observed, Ascension Day would do the same for the exaltation of Christ to his throne.

Even devout Christians seem to have a blind spot here; a blank in their vision of his redemptive work; a blurred concept of our relationship to him, of what he desires and how his kingdom is to come on earth. Such observance would be an ever recurring opportunity to think on these things.

The best possible observance of Ascension Day for all of us would be, on that day to dedicate ourselves anew to the task of securing an appropriate expression, on the part of our own nation, of our belief that Jesus Christ is the supreme ruler of the nation, the source of all its authority; to the task of bringing all of our laws into harmony with his revealed will, and the embodiment of his spirit in all of our administrative acts.

That would be a worthy observance of the day. W. P.

Jesus and the Sabbath

R. H. Martin, D. D.

Amid the confusion of thought that exists today regarding Sabbath keeping, our chief concern as Christians should be to learn the attitude of Jesus toward the day. For the Christian he is the accepted and final authority on Sabbath keeping. What Jesus did on this day, what He said about it, furnish us with our ideal Sabbath, with the true standard of Sabbath keeping for all time to come.

I. WHAT JESUS DID ON THE SABBATH

A careful reading of the Gospels to discover what Jesus did on the Sabbath should convince any one that his high regard for the day was an underlying fact of his ministry: that with him it was a sacred day and that in the record of his life and work it was always observed, reverenced and sanctified.

1. Worship and religious instruction were the most outstanding things in his observance of the day.

All his reported places of resort on the Sabbath were places of worship. At the beginning of his public ministry at Nazareth "he entered, **as his custom was,** into the Synagogue on the Sabbath day, and stood up to read" (Luke 4:16). From there He went down to Capernaum "and straightway, on the Sabbath day he entered into the Synagogue and taught" (Mark 1:21). As he began so he continued. From this Sabbath keeping custom there is no known departure.

2. Jesus performed miracles of healing on the Sabbath.

At least 7 of his 33 recorded miracles were Sabbath work. To give relief from physical suffering and bodily infirmities he regarded as not only permissible, but as of the essence of Sabbath keeping.

Here Jesus came into sharp conflict with the religious leaders of the Jews. They regarded these miracles of healing, in fact all ministering to the sick on this day except when life was in imminent peril, as a violation of the Sabbath law. By ministering to sick and broken bodies on the Sabbath Jesus taught that these leaders had misinterpreted the Sabbath law and shut out one of the blessed uses the day was designed to serve.

3. Jesus with his disciples went through the grainfields on the Sabbath day.

On this occasion he defended his disciples against the charge of the Pharisees that they broke the Sabbath law by plucking the standing ears of grain and eating them to appease their hunger (Mark 2:23). Thus he taught that what is necessary to relieve physical hunger belongs to those "works of necessity" which, rightly interpreted, the Sabbath law always allowed.

4. Jesus accepted an invitation to dine in the home of a ruler of the Pharisees on the Sabbath where there were other guests (Luke 14:1).

Thus he taught that the Sabbath is not a fast day, and that social fellowship is in keeping with the ends of the day. But to present the full picture of Jesus dining with this company on the Sabbath, it must be added that on this occasion He healed "a certain man who had the dropsy" (Luke 14:2-6) and spoke three of his parables (Luke 14:7-24).

This is all the Gospels record of what Jesus did on the Sabbath. It is significant that in all the record there is not the slightest hint that he used any part of the day for secular ends. The view that if one uses the morning hours of the day religiously, he can use the rest of the day for pastimes and sports or in secular labor, other than works of necessity and mercy, finds no basis in the Sabbath deeds of Jesus.

II. WHAT JESUS SAID ABOUT THE SABBATH

He did not say much, but the little he said goes to the root of the matter. All he said arose from his conflicts with the religious leaders of the Jews over Sabbath keeping.

These leaders had set up a multitude of minute and petty regulations and prohibitions concerning the Sabbath which had destroyed the true spirit of Sabbath keeping and obscured the real purposes of the day. A few examples of these extraordinary refinements follow:

To wear sandals with nails on the Sabbath was "bearing a burden" and therefore a violation of the Sabbath law; catching a flea was a species of "hunting" and therefore forbidden; plucking a head of grain and rubbing it between the hands was "reaping" and "sowing" and therefore a double violation of the Sabbath law; healing, ministering to the sick, the taking of medicine on the Sabbath, were forbidden.

In the light of the perversion of this institution as indicated above Jesus' words concerning it should be studied. His most important sayings follow:

1. Jesus said, "The Sabbath was made for man." (Mark 2:27).

The reason for its existence he finds not in any arbitrary law, nor in any local or superficial requirement, but in deep, universal and perpetual needs of man. It was made for man to meet the needs of his body for a weekly rest. But it was made for a **great big man** with an immortal soul, capable of fellowship with God and of becoming like him—made supremely to give him time and opportunity to cultivate the friendship of God and grow up into the likeness of Jesus Christ.

Because the Sabbath was made to minister to man's needs, Jesus set aside those petty regulation and prohibitions which had made the Jews of his day slaves to Sabbath keeping and which were destroying its true ministries to men, but he did not set aside the Sabbath. He brought the Sabbath into dry dock and scraped off the Pharisaic barnacles that had gathered on the bottom of it. He did not scuttle the ship.

2. Jesus declared Himself to be the Lord of the Sabbath. "The Son of Man is lord of the Sabbath." (Matt. 12:8).

Constitutional and Legal Prohibitions

William Parsons, D. D.

There is no question before the public today which is more controversial, more muddled and less intelligently applied in our form of government than the prohibitive principle extended under the police power of the states and the nation. When we use the word "prohibition," ninety-nine out of a hundred will think no further than the Eighteenth Amendment, yet that was but one attempt to use this prerogative of civil government for the public welfare. The method of the extension of this power, the objects at which it should be aimed, the rigidity of its provisions, the point in the development of public sentiment at which it should be extended and the form of penalties attached are all matters of violent contention.

Ten Applications

There are ten possible applications of this power, often mentioned in discussion, which in the interest of public morality and safety ought to be clearly recognized and brought under this principle. Most of them are overdue for suppression. They are:

1. Usury, which has taken refuge under the euphonious term of service charges in installment buying and in the work of Loan Associations. This sometimes goes as high as fifty-five percent per annum

2. Fraud and deception in advertising. This often hides under nondescriptive trade labels, ambiguous statements, and illegible print. This should include fraudulent and worthless stocks, bonds and securities, also worthless goods of every description.

3. Private fighting and violence, by individuals, labor organizations, industrial corporations, and mobs which carry on under the governmental policy of recognizing as legal, strikes and picketing.

4. The sale and purchase of pornographic art, magazines, books and accessories to sex irregularities.

5. Commercialized prostitution in any and every form.

6. Chattel slavery in any and every form.

7. Overworking of employees by sabbath labor, over hours or excessive speed.

8. Gambling of every character and type.

9. The traffic in, and habitual use of, narcotic drugs of every kind.

10. The traffic in purchase and use of alcoholic beverages of every sort.

Most of these are in some degree and in some units of government now prohibited by law. In many

(*Continued on page 4*)

The Sabbath is God's day—Jesus' day—for he, not man, made it. Jesus is therefore its rightful Lord. In asserting his supremacy over the day, Jesus is denying that supremacy to man, to any Legislature or Court, and his right to declare what true Sabbath keeping is and make needed readjustments in the day.

As its Lord, he recalled the day from oppressive strictness, rescued it from Pharisaic legalism and restored the restful, blessed Sabbath of Eden and Sinai.

As its Lord, he continued and perpetuated this institution in his Gospel Kingdom basing it upon universal and perpetual needs of mankind.

As its Lord, he changed the day of its observance from the seventh to the first day of the week, rising from the dead and appearing to his disciples on this day, and gave it a new significance in commemorating the completed work of redemption as well as of creation.

3. Answering the Jews who charged him with Sabbath breaking because He healed the impotent man at the Bethesda pool on the Sabbath Jesus said, "My Father worketh even until now and I work" (John 5:17). Replying to the questioning of those who were watching him as he was about to heal the withered arm of the man in the Synagogue Jesus said, "It is lawful to do good on the Sabbath day." (Matt. 12:12).

Thus Jesus taught that the rest of the Sabbath is not idleness. Work of the character God does continually, work patterned after that which Jesus did on the Sabbath, work done in ministering to the daily necessities of man's physical life, work done in ministering to the sick, suffering and discouraged, and all work in seeking and saving the lost and ministering to the spiritual needs of men, is not merely allowable, but is of the essence of Sabbath keeping.

III. CONCLUSIONS

If we follow the example and teaching of Jesus regarding the Sabbath, we will

1. Rejoice and be glad in it "as the day which Jehovah hath made." (Psalms 118:24.)

2. Give the supreme place in the day to worship, religious instruction and spiritual meditation.

3. Use a portion of the day in unselfish service in ministering to the spiritual needs of man, and to the sick and discouraged.

4. Keep out of our Sabbaths all secular labor and business except "works of necessity and mercy," as not in keeping with the character of the day and as interfering with the purposes for which God set it apart from other days.

5. Stand four-square against the modern theory that if the morning of the day is devoted to religion it is altogether right to use the remainder for pastimes, amusements and sports that are legitimate on other days.

6. Value the Sabbath so highly that we will maintain it at whatever cost even as Jesus maintained it in the face of violent opposition. Set ourselves to rescue the Sabbath from the secularism and commercialism which is perverting it in our day as Jesus set himself to rescue it from the formalism which was perverting it in his day. If preachers or teachers, find a place in our pulpits and Bible classes for instructing the people in true ideals and standards of Sabbath keeping, even as Jesus in his busy ministry with the responsibility of instructing the people in all the things of his Kingdom found time to do.

This article published in a four page leaflet and can be secured from The National Reform Association, 209 Ninth St., Pittsburgh, Pa., at the following rates: up to 25 copies, 2 cents each; 50 copies, 75 cents; 100 copies and above, 1 cent per copy.

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BLAZING A TRAIL

Attention is called to the article in this issue by Dr. Hunt, Secretary of the Permanent Committee on the Sabbath of the Presbyterian Church, South, outlining the educational program of this church for the recovery of the Sabbath in the life of the individual Christian, the church and the nation. This program is most significant. For a good many years the Sabbath has almost dropped out of the educational program of our churches. The subject is rarely discussed from the pulpit. In sixty years only twenty of the Sabbath School lessons have dealt directly and wholly with this subject. This is one of the reasons why we are fast losing the Sabbath in America.

There is no saving of the Sabbath to America until the Protestant churches give this subject a place of major importance in their program of education, and rebuild in the minds and hearts of the people true ideals and biblical standards of Sabbath keeping, and a new appreciation of the value of the day, properly used. In her educational program on the Sabbath the Presbyterian Church, South, is really facing the Sabbath situation and blazing a trail for the other churches of America.

By her neglect the church has been allowing the Sabbath flag to trail in the dust. Many of her own members have been desecrating the day, and secular and commercial interests are trampling it underfoot. The Presbyterian Church, South, has lifted the Sabbath flag aloft and by her program of instruction and her call for a new loyalty to the day, is leading a movement, which it is our hope and prayer will become nation-wide, for the recovery and maintenance of the Lord's Day throughout our land. God bless the Presbyterian Church, South, and her leaders in carrying forward this program.

THE SABBATH IN PERIL IN PENNSYLVANIA

To date twenty-three Sunday amusement and sport bills have been introduced into the Pennsylvania Legislature. These bills would legalize (in some cases would provide for local option) on Sunday movies and theatricals, Sunday basketball, Sunday polo, Sunday tennis, Sunday bowling and Sunday fishing (a Sunday fishing bill passed in the House but was killed in the Game and Fisheries Committee of the Senate).

A hearing on House Bill No. 1713 which would require a vote in the November, 1935, election by townships, boroughs and cities throughout the state on the question of Sunday movies, was held on May 21st. This bill will probably have passed the House before this issue of The Christian Statesman reaches our readers. Frankly we do not have much hope of defeating this or other bills of like character in the House. The real fight on this Sunday movie bill and other Sunday amusement bills will be in the Senate.

Most bills of this character have been or will be referred to the Law and Order Committee of the Senate. This is an upstanding committee and with proper support we have reason to believe will kill these bills. It is our conviction that these Sunday bills can be defeated in the Senate provided the Christian citizens of the state in large number protest against them.

We urge all our readers to do this. Personal letters addressed to your Senator protesting against this Sunday movie bill and all bills that would commercialize or secularize the Lord's Day or lower the standard of our present Sabbath law, are most effective. Then get your church, Bible classes or other groups to protest. After this, send letters to Hon. Joseph Trainer, Chairman of the Law and Order Committee of the Senate. Address Senate Chamber, Harrisburg. You count. Do your part and do it now.

QUICK ACTION REQUIRED

Bills before the legislature of Pennsylvania to legalize lotteries, horse race g a m b l i n g, Sunday amusements and sports and to give freer rein to liquor—their number is legion. Most of these bills were allowed to lie in the committees to which they were referred from January until the middle of May. But once the controversy between Governor Earle and the Republican Senate over the problem of special taxes to meet the relief situation was solved the forces back of these bills let loose and are now making a supreme effort to pass them in the closing weeks of the session of the Legislature. A good number of these iniquitous bills will probably pass the House. A few have already.

The real fight on these bills will be in the Senate. The situation is critical. It calls for a tremendous protest on the part of all Christian and decent citizens of Pennsylvania. The action required in reference to Sunday amusement bills is explained elsewhere on this page. We here urge special effort to defeat the gambling bills. Communicate at once with your Senator urging him to vote and work for their defeat. Do the same regarding liquor bills that would permit the sale of liquor on Sunday, its sale over bars or for consumption off the premises and urge the passage of legislation that would curb it at any point. Also address a communication to Governor George H. Earle, Harrisburg, in opposition to all the above legislation.

Constitutional and Legal Prohibitions

(*Continued from page 3*)

units of government they are regulated and used as tax collectors. Where our government has not kept abreast of the social science and ethics of today is in assuming that the unsocial character and deleterious effects of most of these vices can be remedied by regulation rather than by prohibition. Regulation of unethical practices is itself basically unethical and the only effect it can have is to shift responsibility partly from the individual to society. It never can and never will promote the public welfare.

Functions of Constitutions

1. To establish the framework of government.

2. To protect the states against the encroachments of the Federal government.

3. To protect the citizens in their inalienable rights against the encroachments of government and predatory actions of other citizens.

4. To settle and make permanent the policies of the government in dealing with economic, social and moral forces which bear upon the public welfare.

Every one of the above mentioned extensions of the prohibitive principle lie within the third and fourth of these functions. Whenever the conditions warrant such action or make it necessary for the public welfare, to establish uniformity of con-

ditions and to protect the individual citizen against predatory interests or the negligence or corruption of local governments, they should be national in scope and constitutional in character.

Educative Power of Law

One more phase of this subject we shall touch upon here. When in the growth of public sentiment should such extension of the prohibitive principle take place? There are some who take their stand upon the old legal maxim "that laws must grow out of the hearts of the people" and until there is general consent it is futile to burden the statute books or the constitutions with such prohibitions. But if we wait until those who cherish and practice these unsocial lines of conduct approve and voluntarily support the law we shall wait for ever and progress will cease. The best answer is that as soon as the real idealism of the nation has clearly defined the question and is vigorous enough in fighting purpose, these prohibitions ought to be laid and enforced.

Vicious Application of Principle

A more vicious alternative to the application of the prohibitive principle to these vices is to legalize them for the sake of revenue. It matters not at all whether that revenue is collected by license fees or tax levies. It is a base form of exploiting the weaknessess of the people by their government and none the less contemptible because the guilt is shared by the whole people. It is a governmental policy which rests under the condemnation of political science, the reprobation of sound ethics and the curse of Almighty God. The sooner it is completely and finally abandoned the better it will be for the public welfare and the sooner we shall begin to make headway against vice and crime.

Where in our form of government should this prohibitive principle be lodged and from what unit shall it be extended, is equally a matter of controversy today. Should it be a national, state or local function? Should it be in the constitutions or the statute laws? Common sense would seem to dictate that it should be lodged in, and be extended from, that unit of government and type of law that would make it most effectual. Precedent and prejudice clamor for the most ineffectual forms and there is a considerable school of thought that argues that it has no place in any constitution. This was argued strenuously as a reason for the repeal of the Eighteenth Amendment. However a careful reading of the various constitutions reveals the fact that they are expected to function in four directions.

A Church-Wide Sabbath Program

I. Cochrane Hunt, D. D.
Secretary, Permanent Committee on the Sabbath,
Presbyterian Church, U. S.

Through the courtesy of Dr. R. H. Martin I am requested to tell in a brief article something of a new feature of the Educational Program of the Presbyterian Church in the United States (commonly called the Southern Presbyterian Church) as it relates itself to the restoration of the concept and use of the Sabbath, or the Lord's Day.

The movement had its beginning in an Overture from the Synod of Missouri, requesting the setting up of a Permanent Committee on the Sabbath whose especial obligation should be to attempt to quicken the conscience of the entire Church as regards the Sabbath and bring before the Church a constructive Program of education on the Divine origin and purpose of the Day.

In 1934 the Assembly adopted the Annual Report of the Permanent Committee on the Sabbath including "A Re-Statement of the Origin and Purpose of the Sabbath" and a comprehensive program of education on this theme which was Church-wide in its application and comprised the entire range of the Church's educational efforts.

Results of Program

As produced by the Committee this year, the development of this Program has attained the following results:

1. The entire range of the Sunday School literature has carried at least one lesson on the Sabbath in each Department and for every age;

2. In the Adult Lesson Quarterly and the Earnest Worker, a monthly Lesson Commentary, there have been Editorials on the Place and Importance of the Sabbath in the development of Spiritual Life;

3. In the Year Book of the Woman's Auxiliary, one month is given over to the study of the Sabbath;

4. In the Program for the Men-of-the-Church, the July Program features the Sabbath study in a unique way. Mr. Average Church Member is indicted and tried for the neglect or desecration of the Sabbath, or for aiding and abetting its enemies in its destruction;

5. In the Program-Builder, the monthly Program for all Young People's Work, two consecutive Programs are devoted to the place and rights of the Sabbath;

6. On the Third Sunday in May, 1935, the entire Church was called upon to pause in confession and prayer for the restoration of the Sabbath to the life of the individual and of the Church and its power to their spiritual growth, each minister being requested to preach on some phase of the Sabbath Issue; and each Sunday School and Young People's Society to make use of an attractive 12 minute Drama entitled "A Sick Nation," illustrative of the perils of Sabbath neglect;

7. To make this last effort successful the two denominational papers generously brought out special issues comprising the Call of the Moderator of the Assembly, the Call of the Chairman of the Committee, both to observance of the day; seconding calls from all living former Moderators of the Assembly; a list of suggestive themes for use by Ministers, the Drama for Young People, the "Restatements," "A Sabbath Creed" and "A Responsive Reading on the Sabbath" for use in Church Services.

8. The Culmination of the Year's Program is the presentation of a great Sabbath Program on Sunday Afternoon at Montreat, North Carolina, during the Meeting of the General Assembly. The Program of the Men-of-the-Church for July, referred to above, will be presented by selected laymen from over the Assembly.

Church Cooperation

The development of this Program has had the sympathetic and helpful co-operation of all Executive Departments and heads of the Church. A keen interest and appreciation has manifested itself which was especially reflected in a series of articles appearing in the May Issue of the Survey, the Mission Journal of the Church, in which the Executive heads of the Mission departments of Church life told of what it would mean to the work committed to them to be supported by a membership who were consistent users of the Lord's Day, as He devised it.

We plan to go forward, year after year, "fighting it out on the line" of education.

ASSOCIATION ACTIVITIES

Literature

During the month of May the following new literature was published:

"Four Things We must Do." 6 page leaflet by Rev. W. W. McKinney, Pastor, First Presbyterian Church, Ambridge, Pa., dealing with the new liquor peril and what Christian patriots can do to meet it. 3,000 copies. 10 copies, 20 cents; 25 copies, 40 cents; 50 copies and up, 1 cent each.

"Legislation on Moral Issues Pending at Harrisburg." On lotteries, horse race gambling, liquor, Sunday amusements and sports, giving information on how to protest against, and with names and addresses of Representatives and Senators. 4 page leaflet, 6,000 copies. 10 copies, 20 cents; 25 copies, 40 cents; 50 copies and up, 1 cent each.

List of Licensees of Hard Liquor and Beer (422) in Beaver County, Pa., with appropriate comments, list of dry districts and dry eating places. 24 page booklet. 3,000 copies. Up to 5 copies, 15 cents per copy; 10 copies and up, 10 cents per copy.

"Jesus and the Sabbath." 4 page leaflet showing what Jesus did on the Sabbath and what He said about the Sabbath with application to 20th Century life. 3,000 copies. Up to 25 copies, 2 cents each; 50 copies, 75 cents; 100 copies, $1.00.

"Freedom to Worship God." 4 page leaflet showing freedom of public worship to be a constitutionly guaranteed right in America, and that for its full exercise our Sabbath Laws, guaranteeing release from secular labor and toil on the Lord's Day, are necessary. 3,000 copies. Price same as for "Jesus and the Sabbath."

"What To Do About Sunday Shows." 4 page leaflet. An expose of an article in a leading trade magazine of the Motion Picture Industry by representative of Warner Theatres, Pittsburgh, showing how to get Sunday movies where they are against the law, and advocating law evasion and violation. Partly reprinted in this issue. 3,000 copies. Up to 50 copies, 1 cent per copy; 100 copies, 75 cents.

Send your order for this literature to The National Reform Association, 209 Ninth St., Pittsburgh, Pa.

Legislative Work

Letters with information on legislation on lotteries, horse race gambling, liquor, Sunday amusements and sports and movies pending at Harrisburg, or Washington, and urging action, sent to 3,000 individuals and representatives of groups. 6,000 leaflets on above sent out.

Dr. R. H. Martin, member of the committee of eleven representing the Christian and moral organizations of Penna., and Dr. H. B. Mansell, representing The National Reform Association, have made frequent trips to Harrisburg to attend committee meetings, public hearings, and to interview members of the Legislature. Fifty personal letters on behalf of The National Reform Association sent to Committee Chairmen of the Legislature and to Governor Earle at Harrisburg and to Congressman at Washington.

ADDRESSES

For lack of space we are unable to include in this issue accounts of important addresses made before various groups including Presbyteries and the General Assembly of the United Presbyterian Church and the General Assembly of the Presbyterian Church, South.

What To Do About Sunday Shows

R. H. Martin, D.D.

Under this title an article appears in Motion Picture Herald (March 16, 1935), the leading trade magazine of the Motion Picture industry, by Joe Feldman, Advertising Director, Warner Theatres, Pittsburgh Division, which advises theatre managers how to open "Closed Sunday Towns" where Sunday shows are against the law. It suggests ingenuous methods of evading and nullifying the law.

First Sunday Show

We let Mr. Feldman speak for himself:

"Announce immediately your Sunday opening. Be sure that your booking is one that can cause no possible criticism on the ground of morality.

"It is more profitable in the end to book a picture of inferior drawing power than to try to cash in at once on a sexy attraction which may blow up all of your carefully planned moves by creating public opposition."

Mr. Feldman advises theatre managers to prepare the way for Sunday opening by under-cover work with individual councilmen and the Mayor. He says:

"The first move in the direction of opening must be made as quietly as possible. Any publicity before you have definitely prepared the way will immediately crystalize opposition and make the going much tougher. . . . . Carefully sound out each member of Council. It may take a lot of diplomacy to swing the doubtful Councilmen and solidify your relations with the more liberal ones. . . . In most cases the Mayor, as long as he doesn't have to personally bear the brunt of fighting your Sunday battle, will be inclined to favor your purpose."

Beating the Law

To meet anticipated demands of the ministers upon Council and the District Attorney for enforcement of the law, Mr. Feldman advises the theatre managers to secure as many signers as possible of prominent citizens to a petition for Sunday opening. If this petition does not deter these public officials from enforcing the law they should use it to persuade the Council to "reduce the size of the fine to a nominal sum which the manager will then pay regularly every Sunday until the thing is forgotten about and the District Attorney ceases to bring charges every week."

If all this fails the theatre managers still has "one ace in the hole." Let him persuade the Mayor to "enforce to the letter the Sunday closing laws of your community or state. . . . Merchants and the public will raise a howl to the heavens. Pressure by the public on both ministers and Council will force the issue."

"This method several months ago succeeded in opening the cities of Johnstown, Pa., and Washington, Pa., in spite of the fact that there is a state law forbidding Sunday shows."

A "virtually sure-fire method," Mr. Feldman advocates which "has opened some of the toughest towns in Pennsylvania," is "a tie-up of the theatre with the most powerful organization in the community"—he suggests "one of the big churches in need of funds"—"the theatre opens under the auspices of a benefit and the organization receives a percentage of the receipts, usually running 25%."

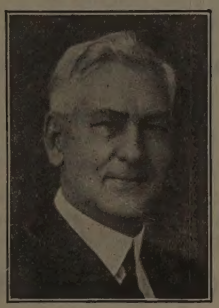
Winona Lake Assembly Program of the National Reform Association

Winona Lake, Indiana

Daily Addresses, The Auditorium, 10:30 A.M.

SPEAKER

July 16 to July 20



Rev. William Parsons, D. D.

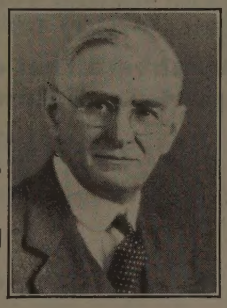
Pulaski, Pa.

Subjects:

Tues.	Can These Bones Live?
Wed.	Will the Beasts Win?
Thurs.	Hailstones and Air Bombs
Fri.	Hitler vs. Christ
Sat.	Cultivating Crops and Building Fences

SPEAKER

July 22 to July 26



Rev. H. B. Mansell

Aliquippa, Pa.

Subject: Banquo's Ghost—The Liquor Problem

Mon.	Liquor Control During 4,000 Years
Tues.	The Prohibition Experiment
Wed.	John Barleycorn Revives
Thurs.	Results of Repeal
Fri.	The Next Step

SPEAKER

July 29 to August 2

R. H. Martin, D.D.

President, The National Reform Association

Subjects:

Mon.	Fascism and Representative Government
Tues.	The Jews and the Sabbath
Wed.	The Sabbath and 20th Century America
Thurs.	The Challenge of Jesus in Restoring the Sabbath
Fri.	Leadership in Social Reform

CHRISTIAN CITIZENSHIP CONFERENCE, August 5 to 10th

Daily Addresses and Open Forums, 10 A.M. to 12 noon

Up-To-Date Subjects Able Speakers

Opposition of Ministers

In the Sunday opening movement Mr. Feldman expects strong opposition from the ministers, the representatives and spokesmen of the churches. In advising against "recourse to the courts" where, he says, they have lost hundreds of cases in the last year "the only result is to solidify ministerial opposition and make them eager and ready to defeat any future moves on the part of the theatre manager."

The Significance of this Article Is Two-Fold

1st. It shows an utter lack of respect for the sacredness of the Lord's Day together with a disregard of the rights and desires of others. The cloak of morality is to be used until they have accomplished their purpose, then the "sexy" attraction which according to Feldman spells "PROFIT" can be safely introduced. Is that not the real issue back of the drive for Sunday shows?

2nd. This article does not represent the attitude of the entire motion picture industry. Many of those engaged in this industry respect the Lord's Day, the Church, and the Ministry, and are against Sunday shows. For example: in Pennsylvania where at this writing legislation is pending to legalize Sunday movies, the Independent Exhibitors' Association of Eastern Pennsylvania, made up of 110 independent theatre owners, passed the following resolution:

Resolved: "That the Independent Exhibitors' Protective Association, Inc., of Philadelphia, go on record as opposed to the Sunday opening of motion picture houses in Pennsylvania."

We are informed by representatives of the Motion Picture Theatre Owners of Western Pennsylvania, an organization of Independents representing 360 of the 435 theatres of this part of the state, that the majority of these independent theatre owners are also opposed to Sunday shows.

One of the prominent independent theatre owners has expressed himself as follows: "There is no financial gain in operating seven days a week. Most people have just so much to spend for amusements. If we open on Sunday we'll take in more money on that day, but Sunday shows will cut receipts on the other days and add expense for extra films, labor and overhead for Sunday shows."

The drive is therefore to enrich the distributor by adding to the burden already resting upon the theatre owner and manager.

Will you accept the challenge of these facts and give your encouragement to those who are upholding the law and who have signified that they are opposed to there being any change in it?

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